REPORT OF PROCEEDINGS

OF THE

FOURTEENTH

ANNIVERSARY MEETING

OF THE

American Christian Missionary Society.

Held in Cincinnati, October 21, 22, 23, 1862.

Cincinnati:
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1862.

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PROCEEDINGS.

THE AMERICAN CHRISTIAN MISSIONARY SOCIETY convened, in annual session, Tuesday afternoon, October 21, 1862, at 2 o'clock, in Christian Chapel, on Sixth street, between Smith and Mound streets, in Cincinnati. Alexander Campbell, the President, in the Chair, assisted by R. M. Bishop, Vice President.

The meeting was opened by the President, by reading the 13th chapter of 1st Corinthians, prayer and singing.

The members of the Society, including life directors, life members, annual members, delegates of churches, and delegates of State meetings, were then enrolled, as follows:

OHIO.—W. J. Swanger; Mrs. Mary Grafton Peckenpaugh; Mrs. Sarah Lefferson; J. H. Henry, Harrison; J. L. Rowe, Wardsworth; L. Southmayd, E. Southmayd, Stow; D. H. Gary, M. J. Gary, Hamilton; J. H. Lockwood; John Underwood, Wm. L. Dushane, Orpha Cassad, Eliza Strother, Bellefontaine; Alex. Pickard, Cabeltown; Mary Hellings, West Middlebury; Nancy J. Greene; Jennie M. Surber, New Corwin; Mrs. Lois Bell, Mulberry; Die Cook, Georgetown; Sarah A. Pollard, Wilmington; Mrs. Eliza Howell, Fort Ancient; Mrs. M. A. Martin, Mrs. A. Vantuyl, Dayton; Geo. McCulley, Cobeltown; B. F. Puckett, Wilmington; S. Bentley, Aberdeen; Martha Morris, Laura Dickey, Middletown; R. R. Sloan, Ida J. Sloan, Mt. Vernon; P. G. Greene, Granger; Charlotte Collins, E. A. Bickham, W. D. Bickham, Jacob Burnet, Robert Graham, C. H. Gould, R. M. Bishop, M. C. Tiers, H. S. Bosworth, Geo. W. Bishop, Thos. H. Moore, C. S. Fillmore, Maggie Wyman, Elizabeth Parker, Mrs. Joseph Owens, Ada Trowbridge, W. Syphers, Phebe Stout, Josephine B. Gould, Mrs. Ellen Dickinson, Mrs. E. B. Bosworth, Miss Ella Poor, Mrs. Lucy A. Bishop, Mrs. E. R. Minshall, Walter Price, Julia Adams, Malinda Rowe, Margaret Donnoh, Elizabeth Cullum, Elvira Boak, D. S. Burnet, M. G. Burnet, C. M. Carey, M. H. Slosson, Wm. H. Lape, H. Pearce, J. F. Mills, T. F. Marsh, Jas. Leslie, Jas. M'Gill, B. F. Franklin, Mrs. B. F. Franklin, M. Hubbell, J. Carnahan, Jacob Bishop, M. A. Bishop, J. W. Bishop, Jas. A. Huston, Elkana Myers, M. Myers, M. E. Hunt, R. Lape, W. F. Goodhue, J. T. Garvey, J. Hillyer, Mrs. Latham, S. Mills, J. Dalton, Mrs. Lucy Cunningham, J. A. Marsh, J. B. Hall, Wm. Bishop, E. Howell, J. Boak,

M. A. Moore, E. Moore, M. Crane, —— Freeman, D. Peebles, J. L. Powell, E. Cummings, L. Lodge, W. P. Stratton, M. Hunt, Capt. Sebastian, A. Poole, M. Poole, C. Knight, Mrs. M. Swift, Jacob M. Patton, Amanda Farris, Dr. B. S. Lawson, G. W. Rice, Mrs. N. Ogden, John Ludlow, Mrs. Harriet Ludlow, Cincinnati; Jas. M'Cash, Mt. Healthy; H. Houseworth, Miss Maggie Needles, W. J. Needles, J. M. Henry, Mary Needles, Dayton; Mrs. A. Hermon, Yellow Springs; Jared Lemar, Moscow; B. Swaine, M'Arthur; J. W. Hutchins, Smith Vaughter, Philander Green, Huron county; D. H. Miles, Athens Co.; N. B. Coates, M. A. Coates, Wyandotte; S. W. Reeder, J. R. Bennett, Carthage; S. Tyler, Copley; C. D. Hurlbutt, Delaware; J. H. Jones, Bedford; J. Galbraith, Neville.

KENTUCKY.—John Shackleford, Paris; S. C. Perrin, W. B Mooklar, Covington; C. A. Baker, Eminence; John Rogers, Carlisle; John Smith, Georgetown; P. B. Wiles, J. P. Fant, Poplar Plains; W. T. Moore, Frankfort; Nettie F. Craig, Dekalb Craig, Milton; J. Z. Taylor, Maysville; W. M. Tandy, Carrollton; W. H. Lape, Newport; J. W. McGarvey, R. McMichel, Joseph Wasson, delegates from Kentucky State meeting; Wallace Cox, Louisville; John Pearson, Florence; W. T. Tibbs, J. M. Fisher, Covington; Henry Pangburn, Washington; A. Rains, Paris; Benj. B. Groom, Mrs. L. Groom, Winchester; M. Ashford, J. Smith, Alexandria; W. G. Luckett, Trimble county; G. G. Mullins, H. Hathaway, Covington.

INDIANA.—George Campbell, Fairview; Love H. Jameson, John B. New, Elijah Goodwin, Indianapolis; Daniel R. Vanbuskirk, Greensburgh; William Wilson, Putnam county; Isaac N. Porch, Rush county; H. Z. Leonard, Lafayette; R. L. Howe, Connersville; Geo. Parks, Sullivan; H. Hight, Bloomington; Charles O. Potter, Eliza Higbee, J. Monroe, William Palmer, Pleasant Ridge, Ohio county; Mrs. E. Anderson; Mrs. A. D. Puett, Greencastle; Nancy T. Mendenhall, Napoleon; Mrs. N. J. Boaz, Indianapolis; Maria Mendenhall, Napoleon; Mrs. Alex. Bryant, Indianapolis; J. Fisher, Agnes Fisher, Rising Sun; Fannie Donnogh, Fairfield; Mrs. C. T. Boaz, Indianapolis; C. F. Stuart, Mrs. Nancy Summers, Rising Sun; D. Batterton, Bloomington; Lydia C. Robinson, John C. Miller, Madison; R. C. Blair, Olean; Melville M'Kee, O. P. Badger, Greencastle; J. M. Telford, M. A. Telford, Indianapolis; Wm. F. Aydelott, M. Aydelott, Linden.

ILLINOIS.—O. A. Burgess, Metamora; W. J. Houston, Eureka; A. D. Fillmore, W. Hanks, Paris—delegates from Illinois Missionary Society. J. Q. A. Oder, Decatur; Mrs. N. J. Burgess, Metamora.

MICHIGAN.—Isaac Errett, Muir; Richard Hawley, Mrs. Richard Hawley, Detroit.

NEW YORK.—W. T. Horner.

PENNSYLVANIA.—A. S. Hale, E. Smithfield.

VIRGINIA.—W. K. Pendleton, Mrs. C. H. Pendleton, A. Campbell, Mrs. S. H. Campbell, C. L. Loos, Bethany; A. E. Myers, West Liberty; Mrs. Jane Rice, Wheeling.

MISSOURI.—T. M. Allen, Columbia, W. Pitman, St. Louis.

On motion of D. S. Burnet, a committee of three, consisting of Elijah Goodwin, J. W. McGarvey and Robert Graham, were appointed by the Chair to prepare an order of business for the Society.

On motion of Charles Louis Loos, the chair appointed Charles L. Loos, John Smith and C. H. Gould a committee to nominate officers for the ensuing year.

While the Committee on Order of Business were out, short voluntary addresses were made by Brethren John Rogers and George Campbell.

The Committee on Order of Business made the following partial report, and asked for further time.

TUESDAY EVENING.—Social worship from 6½ to 7½ o'clock. Annual Address by the President at 7½ o'clock.

WEDNESDAY.—Social worship from 8 to 9 o'clock A. M. Regular business from 9 to 11 o'clock, viz: reading minutes.

1. Report of the Board by the Corresponding Secretary.
2. Report of the Recording Secretary.
3. Report of the Treasurer.
4. Report of the Auditor.

Address at 11 o'clock A. M., by Brother O. A. Burgess.

Registering the names of members at the opening of each session.

The report as presented was adopted.

Short addresses were made by Brother Houston of Illinois, and Brother Horner of New York.

On motion of Brother McGarvey, the meeting adjourned, after singing a hymn, and was dismissed with prayer by Brother A. Campbell.

EVENING SESSION.

At 7 o'clock, the brethren met for prayer and praise, and spent an hour—Brother L. H. Jameson in the chair. After which the Society was addressed by the President, Alexander Campbell.

WEDNESDAY MORNING—*October* 22, 1862.

The Society met according to adjournment, at 8 o'clock, and spent an hour in prayer and singing.

The meeting organized for business, at the hour appointed, first Vice-President Isaac Errett, in the Chair, and was opened by the reading of the Scriptures, singing and prayer.

The Minutes of the yesterday's meeting were then read and approved.

After some time spent in the enrollment of new members, the Corresponding Secretary read the annual report of the Board to the Society, which was as follows:

FOURTEENTH ANNUAL REPORT

OF THE BOARD OF MANAGERS OF THE AMERICAN CHRISTIAN MISSIONARY SOCIETY.

To the Fourteenth Annual Convention of the Society:

BELOVED BRETHREN:—The year just closing has been one of most stirring incident. A rebellion, the gravest in character and most colossal in proportion which history records, has swept from the area of our co-operation some of the States, from which we realized a heavy pecuniary support, while Kentucky and Missouri have been so seriously crippled as to afford not a tithe of their wonted aid, and the future promises but slight amendment for some time to come. At present nothing can be done in those States in support of our Treasury. The attention of the Board has consequently been directed to the States lying north of the seat of war. But here the influence of the war has been severely felt by our churches, as in the Atlantic and Border State cities, the old channels of trade have been blocked up, creating frequent bankruptcy and general distress.

The Corresponding Secretary, finding it impossible to employ agents whose labors promised success in raising funds, has spent most of the year in Maryland, Pennsylvania, New York, Ohio and Kentucky, making one visit to Virginia and Connecticut, and two to Indiana, laboring day and night as a Missionary and Solicitor. His labors in correspondence have also exceeded those of last year.

FINANCES.

It is impossible to estimate, before the close of our Anniversary, the amount raised during the year. We hope it will not fall short of the receipts of last year.*

In addition to the contribution of one thousand dollars to the Leavenworth Chapel, the accounts of all our missionaries are

* The receipts foot up $6773 09 against $5966 01 last year.

closed, and the missionaries for the year, closing with this meeting, paid off. Bro. Beardslee is paid till November 4. We are thankful for this result, in view of the financial difficulties of the country.

JERUSALEM MISSION.

Shortly after our last anniversary we received the resignation of James T. Barclay, our faithful missionary in Jaffa and Jerusalem, dated October 11, 1861. Shortly after that time he retired to Syria, where his children are settled, whence he expected to sail during the season for England. Thus the Jerusalem Mission has ceased to be. The designated funds by which it was supported for a few years past, had failed to come from Virginia, long before that time.

During the first few years following the origination of that mission, it served an important purpose in rousing the hearts of the brotherhood by its general popularity, and by its cheering results; but since the close of the war of Russia against Turkey and the Allies, one chief charm of Doctor Barclay's operations, his gratuitous medical practice among the semi-barbarous races of the Holy City, has been transferred, with increased influence, to the overgrown national establishments of the European nations, who have added large hospitals to their missionary apparatus.

THE JAMAICA MISSION.

The Jamaica Mission has continued to be a success this year, although the season has been one of scarcity and of consequent popular disturbance in some districts. The whole number of additions reported, up to October fourth, is three hundred and sixty-eight. Five new churches have been formed, and three ministers have been received from the surrounding denominations. These results are most cheering, and show the fidelity and earnest laboriousness of our chief missionary, Brother Beardslee, and the hearty co-operation of the assistants, native and European.

The Board has received a neat pamphlet, of seventeen pages, containing "the Minutes of a Convention of Christian Brethren," held last May, "in Kingston, Jamaica," at which was formed "the Jamaica Auxiliary to the America Christian Missionary Society." The meeting seems to have been a profitable and happy one. They have in their Treasury £5 3*s*. 1*d*, and £4 11*s*. 0*d*. were pledged. This is a small beginning, but it is a beginning, and we may hope it will prove a good beginning of a great enterprise.

OUR JAMAICA CHURCH STATISTICS.

From this report the following statistics are gathered, and this arrangement shows the number of churches, location, minister, number of additions, number of deaths and exclusions, and the present totals:

STATISTICS OF JAMAICA MISSION.

NO.	CHURCHES.	WHEN ORGANIZED.	ORIGINAL ORGANIZATION.	MINISTERS.	NO. OF MEMBERS AT ORGANIZATION.	TOTAL RECEIVED.	PRESENT NO.
1	Kingston	1858, May 9	Christian	J. O. Beardslee	6	108	90
2	Dallas Castle	1860, March 25	"	John H. Crole	7	63	54
3	Mocha	" July 15	"	J. O. Beardslee	3	18	18
4	Bloxburgh	" Dec. 16	Baptist	"	17	73	70
5	Christian Mount	1861, Feb.	Native Wesleyan	P. M. Dingwall	14	63	54
6	Gayle	" " 10	Baptist	"	42	89	80
7	Wheeler's Mount	" " 11	Native Baptist	T. N. Willoughby	21	68	65
8	Ebenezer	" " 16	" "	Herbert Oliphant	21	57	52
9	Brooks	" " 18	" "	T. Austin	18	36	36
10	Hermitage	" June 17	Christian	J. O. Beardslee	26	49	39
11	Chesterfield	" " "	Native Baptist	"	25	25	25
12	Oberlin	" " 24	Congregational	W. D. Maddix	27	90	85
13	Belfield	" Aug. 25	Christian	T. N. Willoughby	12	31	28
14	Oxford	1862, Jan. 12	"	P. M. Dingwall	7	16	16
15	Metcalf	" Sept.	Baptist	Thomas Scott	60	60	60
16	St. Andrews	" "	"	"	100	100	100
				Totals	406	946	872

JAMAICA SCHOOL STATISTICS.

Day Schools.	Teachers.	Pupils.
Christian Mount, -	P. M. Dingwall, - - -	30
Gayle, - -	" - - - -	30
Wheeler's Mount, -	T. N. Willoughby, - - -	17
Brooks, - - -	T. Austin, - - - -	48
Oberlin, - -	W. D. Maddix, - - -	27
Oxford, - - -	T. Douse, - - - -	40
Total, - - - - - - -		192

Sunday Schools.	Pupils
Kingston, - - - - - - - - -	30
Christian Mount, - - - - - - -	30
Gayle, - - - - - - - - -	30
Wheeler's Mount, - - - - - - -	20
Brooks, - - - - - - - - -	89
Oberlin, - - - - - - - - -	42
Hermitage, - - - - - - - - -	44
Oxford, - - - - - - - - -	20
Total, - - - - - -	305

All these churches, except the first three, began their being less than two years since. In that short period the seed, previously and since sown, has germinated and sprang into unusual fruitfulness. Had we the means to set all these men to work whom God has given us, then we might hope for enlarged results in an increased ratio. Could these ministers, or even half of them, be constantly employed, as our Western missionaries have been, day and night, and from house to house, and meeting to meeting, it is possible that neither faith nor imagination could picture the consequences.

Next to the personal ministry of the Lord Jesus, "the gospel with the Holy Spirit sent down from Heaven," is the most munificent gift of God to man. In Jamaica, as elsewhere, it has placed the recipients of it upon terms of intimate relationship with him as his sons and daughters; but in its mission it carries a thousand other accessory blessings with it. It will put the plow into the furrow, and the mill and the factory upon the stream; it will multiply the coffee tree and the sugar cane; it will inaugurate the school and the church, as in older communities, it has launched the steamer on the water, and stretched the telegraphic lines over the land. All civilization and social elevation travel in its wake. It widens both the intellectual and the spiritual horizons, and, by its redemption, gives to the world a man in the image of God, instead of a savage, degraded to brutality. Therefore, in sending the gos-

pel to Jamaica, we are giving to the island the true regenerating power, the lever of the highest personal and social elevation.

The future of Jamaica is not yet known, but we must calculate upon these benign results from our labors there, in some good degree, and we indulge the hope expressed in our last annual report, that this mission will one day furnish a corps of laborers for Africa, and perhaps for the race upon our own continent. Hitherto all missions to Africa have felt the need of educated colored laborers, and especially of those fully acclimated, as all experience demonstrates that white and colored persons are alike, and perhaps equally, liable to the terrible African fever, without such acclimation. The proximity of Jamaica to the equator, constitutes it a most fitting school of preparation for the successful evangelization of African communities.

DOMESTIC MISSIONS.

The beautiful plains of Kansas have again, this year, been the theater of successful labor by our missionaries. Brethren Evans and Hutchinson, with the occasional assistance of Brethren Brown, Hoover and Bauserman, have done a noble work in the new State. Despite the Kansas war, the great famine and the great rebellion, the predatory bands of white men and Indians and hosts of white and Indian fugitives, for two years, our cause has flourished there, and, although this season has had its peculiar hindrances, it does not compare unfavorably with the last in results. The aggregate number of additions awarded by the Great Giver of the increase to the labors of Brethren Evans and Hutchinson, during eight months, is four hundred and sixty-nine, and seven churches organized. Of course some of these additions consist in the collection of unassociated members, always to be found in a new country.

It is impossible to estimate the value of this work. You can not compare it with the digging of gold, or the washing of diamonds. "Knowledge is better than rubies," and "the redemption of the soul is precious."

"The sun is but a spark of fire,
A transient meteor in the sky;
The soul, immortal as its Sire,
Shall never die."

It is equally impossible to compare the value of these gospel triumphs in the new State of Kansas, with our weekly additions, and fruits of protracted meetings, in older States of the Union. Each seed covered up in the rich soil of a new and intelligent community, is likely to bring from thirty to one hundred fold. It is the pre-occupance of a fertile field against the rank growth of error and sin. The great West is not only great in its scenery, its soil and its productions, but it is great in its men and its prospects. There are towns in Kansas containing more educated men

than any communities of equal population in any of the older States. These men are the cream of our people, and embody very largely the enterprise of our most active classes. The present is our seed time—our opportunity to seize. The great harvest is to come. In controling the head of a stream, you establish a claim upon the wealth of both its shores to the estuary, and make a successful offer for its foreign commerce.

During the last winter, by special effort, the Board raised a thousand dollars for the relief of the building which had been commenced under our auspices in Leavenworth, Kansas. That structure, though not entirely completed, is now safe from pecuniary embarrassment, and from the elements, and is a credit to the city and to those who contributed to its erection.

As samples of the zeal and faithfulness of the men whom we have employed in Kansas, extracts from two of their letters are subjoined:

ELDER D. S. BURNET—*Very Dear Brother:* I have labored hard in Dutton Settlement, night and day, in season and out of season, but, thank God, my labors have been blessed. I organized a church there, with nineteen members, on the last day in January; ten by confession and baptism; two from the Baptists, and the remaining seven reclaimed. I commenced a meeting at Franklin, three miles below, on the 1st of February, and before I left (on the 27th), fifteen had made the good confession, four restored, and three from the Methodists; in all twenty-two. On my way home I preached at the Dutton school-house, when one more joined, but that one counts many in point of usefulness.

I believe that Bro. Hoover is one of the most efficient preachers in this State; his heart is in the work, and has the confidence of the whole community. I labored two days on Rock creek. When on my way home five made the good confession and were immersed. We have no organization there, but I intend to try hard for one this summer.

I returned to join Bro. Hutchinson in a protracted effort at Franklin, on the 9th of March, and the result was glorious; fifteen were added by confession, three from the Methodists and two restored; in all twenty. I understand that three joined since under the labors of Bro. Hutchinson. At the close of our meeting at Franklin we went to the Dutton school-house, and the result was, three added by confession and baptism.

We commenced a protracted meeting at Prairie City on the 4th April, and have labored together for two weeks, when I left to meet my appointment at the Dutton settlement; fourteen were added; eight by confession, and the residue reclaimed. Bro. Hutchinson and Bro. Bauserman (a very promising young man from Leavenworth City), kept the meeting going at Prairie City for five days after I left; one more joined the congregation. I also protracted

the meeting at the Dutton school-house, and in fifteen days thirteen joined; eleven by confession and baptism, one from the Methodists, and one from the Baptists; nine of the members of this church are Welsh, and, with the exception of two, have been members of the Calvinistic Methodists; one brother was sixty-one years of age when I immersed him, and his wife fifty-five; both have been members of the Calvinistic order upward of forty years. Our success is much greater than I imagined when I went up the first time; and the fact is, we are going to take the whole country for the Great Captain. In less than four months I leave a church at Franklin of forty-seven members, with some three or four of the wealthiest and most influential men in the county, with their shoulders under the burden, Elders Piratt, Stitt, Cannady and Brinkley; and the other church numbers thirty-six members, with such men as Elders Dutton, Cannady and Hoover—men of sterling character, wealthy and hospitable. These two churches are within three miles of each other, and the same distance from Lawrence. The community around Franklin feel greatly indebted to us, for we have dried up the grogshops and the balls, and have baptized the fiddlers. These two churches are going to build meeting-houses as soon as planting time is over.

With kindest regard for you and yours, I beg to remain,

Your brother in the Lord, W. E. EVANS.

LAWRENCE, KANSAS, *July* 2, 1862.

ELDER D. S. BURNET.—*Dear Sir:* I left home, in company with Bro. J. H. Bauserman, of Leavenworth, on the first day of May, and have just returned, having been absent in Southern Kansas two months. During this time I have rode more than four hundred miles, and preached about eighty discourses; and have received one hundred and eighty members, one hundred by baptism, twenty-five from the Methodists, ten from the Baptists, five from the Presbyterians, and forty by letter and commendation. I gathered two new churches of sixty-five members each; one at Ottumwa and one at Burlington, in Coffee county. These congregations have fine prospects of future success, as they already embrace much of the culture and refinement of both towns, and Bro. Bauserman, who has rendered great assistance in my meetings, has received and accepted an invitation to settle here for the coming year. The other additions were made at Leroy, Garnett, Sugar Creek and Fanivun in Lynn, Anderson and Coffee counties.

This has been my most successful tour in Kansas. Invitations from all parts of the State and Southern Nebraska, bringing the cry, come over and help us, are being received. I believe this the best missionary ground for us in this country. Must it be given up? We wait the action of the Board, hoping it will be in our favor.

Truly your brother in Christ, G. W. HUTCHINSON.

TABULAR STATEMENT

OF

MISSIONARIES AND RESULTS DURING THE YEAR ENDING OCTOBER 22, 186[illegible]

NAMES OF MISSIONARIES.	FIELDS OF LABOR.	MONTHS OF SERVICE.	BAPTISMS.	OTHER ACCESSIONS.	TOTAL.	PREACHERS RECEIVED.	CHURCHES ORGANIZED.	REMARKS.
J. O. Beardslee.....	Jamaica, West Indies.	12	172	196	368	3	5	Superintendent of Missions.
John H. Coole, Herbert Oliphant, T. N. Willoughby, W. D. Maddix, John Murray, P. M. Dingwall, T. Austin, Assistants during the year, and Thomas Scott, Assistant during 2 months.								Brethren S. Brown, Bauserman and Hoover aided in Kansas. The labors of Brethren H. and E. were frequently associated, and results belong to both. Several places of worship are in progress in the Kansas field.
George W. Hutchinson..	Kansas.....	8	160	176	336	2	4	
W. E. Evans.....	Kansas.....	6	68	45	113	2	3	
E. H. Brooks.....	Central Michigan....	8	132	6	138		2	
D. S. Burnet.....	At Large.....	12	199	12	211	1		
Alanson Wilcox.....	Michigan.....	28 days.	25	5	30			
L. L. Carpenter.....	North Western Ohio..	65 days.	51		51		1	
George Clendenan.....	Northern Indiana....							No Report.
J. C. Irvine.....	Southern Ohio.....	19 days.	9		9			
S. W. Leonard.....	Southern Illinois.....		9		9			
J. R. Lucas.....	Central Kentucky....							Communication Susp'd.
Philip Vawter.....	Northern Kentucky...							Communication Susp'd.
	Total.....		825	440	1265	8	15	

In destitute portions of some of the States organized into State Missionary Societies, we have employed ministers portions of their time to good purpose. Bro. S. W. Leonard, has spent a short time in evangelizing Southern Illinois. Bro. Geo. Clendenen has been similarly engaged in Northern Indiana. Bro. Alanson Wilcox, in Southern Michigan, has done a good work. Bro. L. L. Carpenter has just completed an engagement to the amount of one hundred dollars in the very destitute extreme northwest corner of Ohio, while Bro. Irvine has done good service in Green and Fayette counties. In Kentucky, Bro. J. R. Lucas made a beginning, but the distracted state of the country arrested all labor of the kind. Bro. P. Vawter has failed to do anything in Boone county, for the same reason.

Among our missionaries none have proved more indefatigable, and few more successful, than Bro. E. H. Brooks of Central Michigan.

The tabular view of missionary labor on the preceding page, will show these results at a glance.

Of this aggregate (twelve hundred and sixty-five) eight hundred and twenty-five were baptism, falling but little short of the number reached last year, and showing an increased effectiveness of our missionaries of the Great West. In Kansas, last year, five ministers, laboring twenty-seven months, baptized one hundred and thirty-nine. This year of commotion and war, two missionaries have baptized on the same ground, two hundred and forty-eight in fourteen months' labor, while they have had two hundred and twenty-one other additions.

The Corresponding Secretary is in receipt of Vol. I, No. 1 (October, 1862), of *The Jamaica Christian Pioneer*, edited by J. O. Beardslee, Kingston, Jamaica, W. I. It is a creditable pamphlet of sixteen pages, and we hope will do good service in the cause. The editor writes us thus concerning it:

"I am happy to say that it is hailed with pleasure by the people of all creeds, as there is not a Christian paper published on the island. It seems likely to open up a new field of usefulness to us here."

NEW FIELDS.

While the fields whiten for the harvest on every side at home, and the nations abroad are more than ever accessible to the true missionary; while both shores of the Pacific cry, as Macedonia did, "come over and help us;" while China and Russia echo the demand, and all the world seem waiting for the gospel, alas for us! we are unable to go up and possess the land and put in the sickle. The heart sickens, for "to be weak is to be miserable." The present and prospective status of our finances forbids the recommendation of new missions. If possible, we should hold the ground we now possess, and waste nothing by the extension of our lines.

It is a matter of profound gratitude to Almighty God that, though last year we mourned the death of several of our active co-laborers, this year, in the midst of all its perils, has furnished us no such cause of sorrow. Blessed be his holy name.

By order of the Board,

D. S. BURNET, *Corresponding Secretary.*

The report was received by general consent.

On motion of Bro. Fillmore, so much of the report as refers to the Jamaica Mission, was referred to a committee of three, A. D. Fillmore, R. R. Sloan, and Robert Graham.

On motion, that part of the Corresponding Secretary's report relating to Home Missions, was referred to a committee of three, J. W. Cox, L. H. Jameson, and O. A. Burgess.

On motion of Bro. Geo. Campbell, that part of the report relating to New Fields of missionary effort, was referred to a committee of three, J. W. McGarvey, W. T. Horner, and W. J. Houston.

Elder E. Goodwin moved that that part of the Corresponding Secretary's report, referring to the "Rebellion," be referred to a committee of three. While this motion was pending, Bro. J. W. McGarvey offered as a substitute, that we strike out the word rebellion, from the Corresponding Secretary's report, and substitute "attempt at revolution," when, upon motion of Bro. W. T. Moore, the motion and substitute were laid upon the table.

The report of the Recording Secretary was then read, and upon motion, referred to the Auditor.

The Committee on Business then reported Order of Business on Thursday, October 23, 1862:

Social worship from 8 to 9 o'clock A. M. Regular worship from 9 to 11, A. M.

1. Reading Minutes.
2. Enrollment of Members.
3. Miscellaneous Business.
4. At 11 o'clock A. M., a Discourse, by Bro. J. W. Cox.

AFTERNOON SESSION.—Meet at 2 o'clock, P. M.

1. Unfinished Business.
2. Report of Committees.
3. Miscellaneous Business.
4. Social Worship from $6\frac{1}{2}$ to $7\frac{1}{2}$ o'clock.
5. At $7\frac{1}{2}$ o'clock, Address by Isaac Errett.

The report was adopted.

On motion of J. W. Shackleford, that part of the Corresponding Secretary's report relating to the Jamaica Mission, was referred to a committee of three, John Shackleford, E. Goodwin, C. H. Gould.

After which, there being some time left, the meeting was briefly addressed by Bro. J. H. Lockwood and Robert Graham, in warm and stirring speeches.

The Order of Business was then resumed, by the address of Bro. O. A. Burgess, of Illinois, who delivered an excellent discourse on the Apostolic Commission.

On motion, the meeting then adjourned, to meet at 2 o'clock P. M.

AFTERNOON SESSION.

The session was opened by reading the fifty-fifth chapter of Isaiah, singing, and prayer, by Bro. Houston.

The Minutes were then read, and with a few amendments, were approved.

On motion of Bro. R. M. Bishop, it was determined to devote the afternoon to short, voluntary speeches. Addresses were made by Brethren W. T. Horner, John Smith, W. J. Houston, T. M. Allen, W. T. Moore, Elijah Goodwin, and John C. Miller, interspersed with singing.

After which, on motion of R. M. Bishop, the Chair appointed R. M. Bishop and R. R. Sloan, a Committee on Passes over the Railroads. Adjourned.

EVENING SESSION.

The brethren met at half past 6 o'clock, for prayer. Bro. Geo. Campbell presided, and an hour was spent by various brethren participating in earnest prayer, and animating speeches, when, at the time appointed, a large audience was edified by an able address on Missions, by Bro. Charles L. Loos.

THURSDAY MORNING—*October* 23, 1862.

The Society met at 8 o'clock, and spent an hour in prayer and devotional remarks, by various brethren; Bro. Henry in the Chair.

At 9 o'clock, the hour of the business session, the Minutes of the

meetings on yesterday afternoon and evening were read and approved.

A communication from the Kentucky State Meeting to this Society was then presented and read by J. W. McGarvey. Bro. Joseph Wasson moved that the report be adopted, and incorporated in the Minutes of this Society, when Bro. E. Goodwin moved, as an amendment, that the report be referred to a committee of three, which was carried.

The Chair appointed Elijah Goodwin, Wm. B. Mooklar, and R. R. Sloan.

The committee to whom was referred that portion of the Corresponding Secretary's report which relates to New Fields, reported as follows:

REPORT OF COMMITTEE ON NEW FIELDS.

That the report makes it evident that no new fields can be undertaken at the present time, but the committee would express the hope that the resources of the Society ere long may be sufficiently increased to justify such an undertaking, and would recommend, in that case, a more decided effort in the Middle and New England States.

J. W. McGarvey,
W. T. Horner,
W. J. Houston. } *Committee.*

The recommendation was supported at some length by Brethren McGarvey, Burgess, Jameson, Horner, Alexander Campbell and George Campbell, when the report was adopted.

The committee to whom the Jerusalem Mission was referred, reported as follows:

REPORT OF COMMITTEE ON JERUSALEM MISSION.

The committee to whom was referred that portion of the report of the Board which refers to the Jerusalem Mission, have had the same under consideration, and state that, notwithstanding we deeply regret to learn that, by the resignation of Brother J. T. Barclay, we now have no missionary in Jerusalem, "the city of the Great King;" yet, as Brother Barclay has resigned, we think it just and proper that we should bear his expenses in returning home to his native land, and we recommend that the Board make a sufficient appropriation for that purpose.

Desirable as it is to have a missionary continued in the "Holy Land," yet, considering the pecuniary embarrassment of this

country, we can not recommend the continuation of that mission at the present time.

All of which is respectfully submitted,

JOHN SHACKLEFORD,
ELIJAH GOODWIN,
C. H. GOULD,
} *Committee.*

Report was adopted, after a few remarks by O. A. Burgess and A. E. Myers, urging the re-establishment of the mission.

The committee to whom was referred so much of the Corresponding Secretary's reports as relates to "Domestic Missions," reported:

REPORT OF COMMITTEE ON DOMESTIC MISSIONS.

Your committee to whom was referred so much of the Corresponding Secretary's report as relates to "Domestic Missions," beg leave to report, that they offer congratulations to the Board that, under God, they have accomplished a great work in the home field during the past year; and when we consider that it has been accomplished in the most "perilous times" known to our country, they would feel to "thank God and take courage;" and would earnestly recommend to the Board that every exertion possible be put forth, in order to retain all the fields now occupied, and, if possible, extend their borders.

Respectfully submitted,

L. H. JAMESON,
J. W. COX,
O. A. BURGESS,
} *Committee.*

The Committee on the Jamaica Mission reported:

REPORT OF COMMITTEE ON JAMAICA MISSION.

The committee to whom was referred so much of the Board's report as relates to the Jamaica Mission, having carefully considered the same, beg leave respectfully to report: That we regard it as cause of congratulation and thanksgiving that the same Providence who primarily opened to us this missionary field, and furnished to us, in Brother Beardslee, a missionary well qualified for the work, has all along crowned the enterprise with eminent success. The entire history of this mission shows that the Board has ever felt in it a special interest; and, in view of our limited resources, has shown an especial liberality in sustaining it. This we believe to have been well and worthily bestowed, and therefore merits the hearty approbation of this Convention, as it has received the smiles of an approving Providence.

Whether, then, we consider the mission, the missionary, or the

richness of the Divine blessing upon it, we regard the providential indications as unmistakable that it should be continued, and should receive at our hands, if possible, still further encouragement.

We would not, in the present embarrassed condition of our country, recommend any increased appropriation in its behalf. Such appropriation, we believe, would cripple the Board in regard to other important fields, and create in our brethren in Jamaica expectations which, in our opinion, can not be realized.

We wish, however, to encourage this mission, and increase its efficiency. This may require other laborers. These may perhaps be found among the converts. Such, we believe, will be more successful, and should be employed in preference to others.

The work, too, may and should be largely self-sustaining. A trifle from each of nine hundred converts will essentially contribute to this end. Moreover, it is due to these brethren that they be taught to contribute more than a trifle. Now, too, in their infancy, more readily than afterward, they can be taught, what many are slow to learn, that "it is more blessed to give than to receive." We, therefore, recommend to the Board that they instruct our Brother Beardslee to give due attention to this matter. It was his original purpose, and the expectation of the friends of the mission, that it would ere this have been at least partially self-sustaining. While we advise no change of salary, we recommend that two thirds of the sum at present appropriated be allowed to Brother Beardslee, and the remaining third be divided among other competent laborers—the balance of their respective salaries to be raised by voluntary contributions. In view of the past success and present necessities of the mission, we earnestly recommend it to the liberal support of the brotherhood.

All of which is respectfully submitted,

A. D. FILLMORE,
R. R. SLOAN,
ROBERT GRAHAM, } *Committee.*

Adopted without discussion.

The committee to whom were referred various parts of the report of the Board of Managers, having all reported, on motion of Brother Jameson, the report was, after remarks by Brethren Jameson and Loos, unanimously adopted.

The Committee on Nominations reported the following names for officers and managers for the ensuing year, which was unanimously adopted:

REPORT OF COMMITTEE ON NOMINATIONS.

PRESIDENT.—Alexander Campbell.

VICE PRESIDENTS.—Isaac Errett, R. M. Bishop, John Smith, James Challen, Thomas M. Allen, Alex. Proctor, Joseph Wasson,

S. E. Shepard, D. P. Henderson, A. Rains, Elijah Goodwin, L. W. Gunther, J. M. Henry, George Campbell, John T. Jones, Robert Milligan, Benjamin Franklin, A. S. Hayden, J. H. Jones, J. P. Robison, J. W. Cox, L. H. Jameson.

CORRESPONDING SECRETARY.—D. S. Burnet.

RECORDING SECRETARIES.—H. S. Bosworth, Jacob Burnet.

TREASURER.—G. W. Bishop.

AUDITOR.—C. H. Gould.

MANAGERS.—Henry Hathaway, James Magill, A. B. Fenton, J. F. Mills, Dr. E. Williams, Henry Pearce, Thos. H. Moore, Wm. H. Lape, M. H. Slosson, Thomas Munnell, W. S. Dickinson, J. M. Telford, W. K. Pendleton, W. C. Holton, John Rogers, sr., A. Chatterton, C. L. Loos, Chas. D. Hurlburt, T. F. Marsh, James Leslie, John Shackleford, M. J. Dennis, William B. Mooklar, J. M. Talbot, R. Graham.

On motion of Brother J. W. McGarvey, it was unanimously resolved that Brother C. L. Loos be requested to write out the address delivered before us last evening, and furnish it to the periodicals of the brotherhood, for publication at his earliest convenience.

A communication from the Illinois Christian Missionary Society to this Convention, was referred to the committee to whom was referred the communication from the Kentucky State Meeting.

At a quarter to 11 o'clock, the meeting took a recess of fifteen minutes, when, at the appointed hour, the audience came to order, and was addressed by Brother J. W. Cox.

AFTERNOON SESSION.

The Society met at 2 o'clock, and the session was opened with religious services.

The Minutes of the morning meeting were read and approved.

The report of the Treasurer was then read and referred to the Auditor.

REPORT OF THE TREASURER.

GEORGE W. BISHOP, TREASURER, *in Account with*

AMERICAN CHRISTIAN MISSIONARY SOCIETY, DR.

To balance of cash from last year	$1283 55
To cash at sundry times this year	6773 09
Total	$8056 64

CR.

By amount of Sundry orders paid	$6838 25
By amount to new account	1218 39
Total	$8056 64

GEO. W. BISHOP, *Treasurer.*

CINCINNATI, *Oct.* 23, 1862.

The Auditor made the following report:

AUDITOR'S REPORT.

"I have examined the accounts of the American Christian Missionary Society, for the year ending October 23, 1862, and find them correct; the reports of the Secretaries and Treasurer agreeing with each other. C. H. GOULD, *Auditor.*

"*Cincinnati, October* 23, 1862."

The reports of the Treasurer and Auditor were then adopted.

The following resolution was then offered by D. S. Burnet:

Resolved, That, as germain to our objects, we recognize the obligation of our churches to select and educate, as far as their means will allow, those young men whom Providence has marked out, by their ability and Christian virtues, as proper laborers in the evangelical field.

Remarks were made upon the resolution by the mover and by L. H. Jameson, and it was then unanimously adopted.

The committee to whom were referred the communications from the Kentucky and Illinois State Meetings, made the following report:

REPORT OF THE COMMITTEE ON ILLINOIS AND KENTUCKY COMMUNICATIONS.

The committee to whom were referred the communications from the Kentucky and Illinois Missionary Societies, have had the same under consideration, and recommend the publication of those communications with the Minutes of this meeting, with the following remark in reference to the communication of the Kentucky Society, here inserted:

LETTER FROM THE KENTUCKY CHRISTIAN MISSIONARY SOCIETY.

BELOVED BRETHREN:—We congratulate you upon the favoring providence which has preserved you through the labors of another year, and brought you together to another season of brotherly

greeting. None of us have ever experienced a year so full of danger to the cause we plead, and of results calculated to lessen our confidence in the spiritual attainments which we have made. Our own society and yours have both met again under an accumulation of these dangers, and these unhappy results. It becomes us, therefore, to reflect upon the true cause of alarm, and in humble reliance upon Almighty God, seek the proper remedy.

Our situation is peculiar,. We all acknowledge a feeling of distress and anxiety, and yet we are surrounded by none of those circumstances which have commonly given trouble to the people of God. We are not suffering persecution on account of our faith ; no decrees of councils or of kings have been issued against us ; none of the armies marching over the land have drawn the sword against the saints ; no restriction is placed upon our public or private worship ; our missionaries pursue their labors unmolested, and there is no diminution in the public favor toward our teaching. No one of those external forces which oppressed the apostolic churches, is assailing us. On the contrary, our danger is from among ourselves. It is not that old religious prejudices, like those once rife between Jews and Gentiles, or new religious controversies have appeared among us. But a storm of human passion, seldom equaled in the history of our sinful world, is raging around us, and we have caught the infection. The results are such as human passion must always produce. Many brethren have been swept into hopeless apostacy ; the zeal of many has been chilled ; distrust prevails among many who once were bosom friends ; the evangelical labors of nearly all have been much contracted ; churches languish ; congregations dwindle, and there is a fear that such divisions as have distracted the religious sects of the day, may yet disgrace our history. These unhappy results are undoubtedly attributable to a too great sympathy with the passions and conflicts of the world. Such a sympathy can not exist without subjecting to all the vicissitudes of human institutions, that cause which was intended to live and flourish under all forms of earthly government, and pass unhurt through the fire of all earthly revolutions. We should remember that the true safety of our cause lies not in the friendship of the world, which is declared by an apostle to be "enmity with God ;" but in being "transformed by the renewing of the mind, that we may prove what is that good, and acceptable, and perfect will of God."

The evils above enumerated have been intensified within our own State, by the fact, that many brethren have suffered by the "spoiling of their goods," and restraint upon their personal liberty. As a consequence, both the receipts of our society, and the results of our missionary labor are meager, when compared with those of former years. At the time of our recent anniversary, the movements of armies had caused a suspension of mails throughout the State, and

obstructed the highways of travel, so that we received reports from but few of our missionaries and co-operating bodies, and but few delegates were in attendance. We are not, therefore, yet able to make an adequate report of even the little which we have accomplished.

Notwithstanding these discouragements, we have unabated confidence in that hand which overrides the storm, and believe that all will yet redound to the glory of God, and to the advancement of his cause on earth. We have much confidence too, in the brethren, and are unwilling to believe that those who, with no bond but the word of God, have thus far maintained a unity unparalleled among the creed-bound parties of our country, can ever be brought so low as to renounce their boasted plea for union, and turn themselves to rending asunder the body of Christ. Let us rather sacrifice every selfish feeling and every earthly interest that we may "keep the unity of the spirit in the bond of peace."

"The God of peace bruise Satan under our feet shortly. The grace of our Lord Jesus Christ be with you."

Written by order of the Kentucky Christian Missionary Society.

J. W. McGARVEY, *President and Messenger.*

Lexington, Kentucky, October, 1862.

The meeting at Lexington, Kentucky, was attended by but few delegates, according to the statement of the communication from them; we therefore trust that the deplorable state of the churches referred to in the letter, is local, and not general; and hope that the brethren generally have not caught the infection of the storms of human passion, as stated in said letter; and we do most sincerely sympathize with those faithful brethren who are suffering on account of their devotion to the law of Christ, which commands Christians to "be subject to the powers that be;" and do pray that God may overrule these national commotions to the glory of His name, to our good, and to the furtherance of the gospel of Christ.

ELIJAH GOODWIN,
WM. B. MOOKLAR,
R. R. SLOAN. } *Committee.*

Remarks were made upon the report by Brethren Burgess, Cox, and McGarvey, and it was then adopted by an unanimous vote taken by rising.

Statements were made by Brethren Moore and Jameson, of the condition of the cause in Ohio and Indiana.

A communication from Moree, Ireland, addressed to President

Campbell, by Henry Sparke, September 9, 1862, was read by W. K. Pendleton, and on motion of J. W. McGarvey, was recommended for publication in our periodicals.

On motion of Harrison Jones, R. R. Sloan was requested to write out for publicatian with the Minutes, his statement in regard to the Ohio State Missionary Society.

On motion of Bro. Bartholomew, the Corresponding Secretary was requested to furnish a copy of the report of the Board for pnblication in our weekly papers.

The society adjourned, and was dismissed with prayer, by Bro. John Smith.

EVENING SESSION.

Meeting at 6½ o'clock, for prayer. Bro. J. B. New in the Chair.

At 7¼ o'clock, the meeting organized for business, D. S. Burnet in the Chair. The Minutes of the afternoon meeting were read and approved.

On motion of Bro. J. M. Henry,

Resolved, That we return our thanks to the brethren of this city, and to all who have extended to us their generous hospitality during our sojourn among them. Also, to those Railroad Companies who have so generously granted half-fare tickets to the delegates attending this convention.

Resolved, That we tender our thanks to the city papers for their notices of this anniversary, and especially to the Daily Gazette for its report of the proceedings.

At 8 o'clock, the meeting was addressed by Elder Isaac Errett of Michigan, following which, remarks were made by J. H. Jones.

A collection was then taken for the objects of the Society, after which the convention finally adjourned.

JACOB BURNET, *Recording Secretary.*

FROM OHIO MISSIONARY SOCIETY.

Greeting from Ohio State Missionary Society.

DEAR BRETHREN:—While other State Societies are represented at this meeting, by letter and delegates, it may be thought strange that there is no such formal representation from the Ohio State

Mission. I wish to assure these brethren present that this arises from no want of interest in the operations of this Society.

We are engaged in a similar work, and have a common interest in our mutual success: But as you meet upon our soil, we preferred to meet you, not through a special committee, but as a committee of the whole. Brother Burnet, your Corresponding Secretary, asked us to come, and we have come, and prefer to bear our greeting in person rather than send them in an official letter. We offer the representation present as an evidence of the interest felt, and if additional evidence were needed, we would refer to the response our brethren at large have made to the call of your Secretary. It may not be amiss to state that we regard our missionary work the past year as a success. Our missionaries have had good audiences, attentive hearings, and prosperous results. The general excitement, if it has its evil, has also its good effects. The most hopeless of all seasons is when the people are asleep. They are now awake. We have but to turn the excitement in the right direction. Wherever faithful labor has been performed the results have been happy—the people have been ready to hear and willing to obey the gospel. The disbursements by our State Society the past year have been nearly $5,500; the accessions to the church, 1,640 converts.

I take this opportunity to invite the brethren present to our next anniversary. We meet in Shelby, Richland county, on Tuesday before the last Lord's day in May, 1863. Our brethren will welcome you to their homes and hospitalities. In their name, I bid you come. Respectfully,

R. R. SLOAN.

FROM ILLINOIS MISSIONARY SOCIETY.

The Illinois Christian Missionary Society to the American Christian Missionary Society, greeting:

BELOVED BRETHREN:—We send you good cheer, and bid you God-speed, from Illinois. The last year has been one of great success in the "Garden State." Through the direction of our Society, over six hundred souls "have been added to the saved," and more than $8,000 have been donated and subscribed for the missionary cause. And through the indefatigable labor of our Corresponding Secretary, we expect, with the blessing of God, to do even more the coming than in the past year.

By order of the Society, in convention assembled, at Abingdon, Illinois, September 1, 1862.

A. D. FILLMORE,
W. J. HOUSTON,
O. A. BURGESS. } *Committee.*

RECORDING SECRETARY'S REPORT.

RECEIPTS SINCE LAST ANNUAL REPORT.

LIFE MEMBERS AND DIRECTORS.

A M King, 1 instalment	$5 00	Jacob Thomas, 3 ins	5 00
B C Ashley, 1 ins	5 00	L W Gunther, L D, in full	100 00
Wm Snyder jr, on 1 ins	3 00	Mrs Pollock, 3 ins	5 00
Mrs Jas Leslie, 4 ins	5 00	Eld E Adamson 3 and 4 ins	10 00
J H Hickman	5 00	Mrs S L Adamson, 1 and 2 ins	7 50
M C Tiers	5 15	W D M Bridges, 4 ins	5 00
Rufus Lape, in full	25 00	Jane A Loeckey, 2 and 3 ins	10 00
Mrs E R Minsheil 4 and 5 ins	10 00	Miss Adelia Delph, on 3 and 4 ins	5 00
S S McGee, 3 ins	5 00	S M Long, 4 ins	5 00
Jacob Robinson, 3 ins	5 00	M Fields, 2 to 4 ins	15 00
Jas H Yantis, 3 ins	5 00	J R Jarvis, 3 ins	5 00
S T Leavel, 3 ins	5 00	Mrs Abigail Hurlbutt	5 00
Mrs Ann Bruce, 3 ins	5 00	S W Warren, 2 ins	5 00
J G Curtis, 2, 3, 4 and 5 ins	20 00	Mrs M R Lemert, a L D	13 33
Dr Wm Bailey, 4 ins	5 00	G C Harvey, 1 ins	5 00
John A Marsh, 2 ins	5 00	Alex Sloan, 1 ins	5 00
David Peters, 1 ins	5 00	Mrs E Sloan, 1 ins	5 00
Eliza C. Anderson, 3 ins	5 00	Jas Encell, 1 ins	5 00
Mrs Anna Stark, 3 ins	5 00	L B Hyatt 1 ins	5 00
E W Taylor, 5 ins	5 00	Jas Chatham, 1 ins	5 00
Samuel Booker, 4 ins	5 00	A H Best, 1 ins	5 00
Chas A Baker, 1 ins	5 00	Mrs H C Best, 1 ins	5 00
W S Giltner, 4 and 5 ins	10 00	J P Packer, 1 ins	5 00
Preston Thomas, 4 ins	5 00	N J Mitchell, 1 ins	5 00
Mrs Nancy Drane, 4 and 5 ins	10 00	Wm Jenkins, 1 ins	5 00
Mrs J C Booker, 5 ins	5 00	Chas Rockwell, 1 ins	5 00
G C Castelman, 1 ins	5 00	A S Hale, 1 ins	5 00
Jonathan Harding, 1 ins	5 00	Mrs M C Hale, 1 ins	5 00
Keller Clore, 1 ins	5 00	Mrs C Selmzer, in full	25 00
Mrs A V Murray, 1 ins	5 00	D C Goodrich, 1 ins	5 00
Francis Evans, 1 ins	5 00	Mrs Mary Goodrich, 1 ins	5 00
Dr R Richardson, 3 ins	5 00	Sarah McCormac, 1 ins	5 00
A D Dailey, in full	25 00	J B Marshall, 1 ins	5 00
Benj Dailey, in full	25 00	Mrs Nancy Partridge, 1 ins	5 00
H Musgrove, Esq, 2 and 3 ins	10 00	Geo A Merwin, 1 and 2 ins	10 00
Nath Evans, 1 ins	5 00	E Parmly, in full	25 00
Thos Evans, 1 ins	5 00	Jas Carr, 1 and 2 ins	10 00
Geo Overpeck, 1 and 2	12 50	Lorin Ingersol, 1 and 2 ins	10 00
Joseph Wilson, 1 to 4 ins	20 00	Mrs Sam'l Shriver, 1 and 2 ins	12 00
J T Cox, in full	25 00	H A Coffin, 1 and 2 ins	10 00
W H Thomas, 4 ins	5 00	John S Wilson, 1 ins	5 00
W E Tabb, 4 and 5 ins	10 00	L D Johnson, 1 ins	5 00
E McLaughlin, L D, 3 and 4 ins	40 00	Jas Old, 1 ins	5 00
Mrs Rebecca Rogers, 3 ins	5 00	A E Myres, 4 ins	5 00

Mrs E Rhinehart, 2 ins	5 00	Samuel Dudederar, 2 and 3	10 00
R Moffet, 1 ins	5 00	Lewis Dudederar, 3 ins	5 00
T E McConnel, 2 and 3 ins	10 00	Webber H Sale, 4 and 5 ins	10 00
Mrs Susan Hittle, 2 ins	5 00	Dr J R Mantel, 2 ins	5 00
Geo T Halbert, 2 ins	5 00	J E Curtis	5 00
Eld A Wilcox, L D	20 00	Chas A Baker, 2 ins	5 00
Canstant Lake, 1 ins	5 00	Benj Criss, 2 and 3 ins	10 00
W H Pierce, 1 ins	5 00	R L Howe, on 4 ins	8 00
Jas Dixon, 2 ins	5 00	Jos Wasson, 4 ins	5 00
Mrs E Myres, 2 ins	5 00	J W McGarvey, on L D	10 00
Mrs Susan Thomas, in full	25 00	Jas McCash, 3 ins	5 00
John Blair, 2 ins	5 00	Mrs I B New, 2 to 5 ins	20 00
Jas Huston, 2 ins	5 00	D R Vanbuskirk, 3 ins	5 00
Eliza Huston, 2 ins	5 00	W H Hazelrigg, 3 ins	5 00
Miss Goodwin	10 00	C L Loos	5 00
Miss Goodwin	10 00	A E Myres, 5 ins	5 00
Wm G Luckett, 1 ins	5 00	Jane Galbreath, 4 ins	5 00
Merritt Wood, in full	25 00	Miss Maggie Needles	5 00
R Wood, in full	25 00	Wm G Luckett, 2 ins	5 00
Allen Hale, 1 ins	5 00	S Hastings, 2 ins	5 00
Marshall Bullock, 1 ins	5 00	J Monroe, 3 ins	5 00
Mrs Eliza Thomas, 3 ins	5 00	Wm Higbee, 3 ins	5 00
Miss Helen Hockaday, 2 and 3 ins	10 00	J B Craft, 2 ins	5 00
Jacob M Patton, 3 ins	5 00	Martha Craft, 2 ins	5 00
Constant Lake, 2 ins	5 00	Henry Pangburn, 3 ins	5 00
Mrs Jane Loekey, 4 ins	5 00	P J Arnold, 4 and 5 ins	10 00
J B Hutchinson, 3 ins	5 00	Christiana Brendel, bal. on 2 ins.	3 00
Capt B B Lake, 1 ins	5 00	G G Mullins, 1 ins	5 00
D S Burnet, to make C L Loos a Life Director	100 00	Nancy Summers, 5 ins	5 00
		John Fisher, 2 ins	5 00
D S Burnet, to make E H Brooks Life Member	25 00	L H Whitmore, 2 and 3 ins	10 00
		Miss Adelia Delph	7 00
Mrs M R Lemert, in full L M	20 00	Mrs O A Burgess, 5 ins	2 00
J M Mathers, 3 ins	5 00	Mrs Mary Pettypaugh	5 00
Jos Rohrer, 3 ins	5 00	B B Grooms, bal. on L D	35 00
S B Teagarden, ins	5 00	Mrs Lizzie Grooms	15 00
Mrs Anna Teagarden, 3 ins	5 00	D H Miles, 1 ins	5 00
J F Saiger, 1 ins	5 00	Jac M Patton, 3 ins	5 00
Dr R Richardson, 4 ins	5 00	Mrs Mg't Swift, 3 ins	5 00
Wm Wallace, 1 ins	5 00	Mary A Moore, 4 ins	5 00
J B Bowman, L D 3 ins	20 00	Eliza Moore, 4 ins	5 00
Mrs A T Logan, 5 ins	5 00		
Miss Sally Logan, 5 ins	5 00	ANNUAL MEMBERS AND DONATORS.	
Miss Mary Logan, 5 ins	5 00	G D Lane	$0 50
Mrs M E Halbert, 2 to 5	20 00	J S Maddix	1 00
John B Hall, 2 ins	5 00	G W Morland	1 00
Mrs M Boyd, 5 ins	5 00	W B Duncan	1 00
Mrs A H Mallory, 2 ins	5 00	H Fisher	1 00
M D Steel, 1 ins	5 00	Wm Tuckett	1 00
Mrs M W Jackson, 5 ins	5 00	Amelia S. Maddix	1 00
Thos Drennon, 3 and 4 ins	10 00	Lucinda Vance	1 00
G T Halbert, 4 ins	5 00	E Y Mayfield	1 00
Mrs. N. Mendenhall, 2, 3 and 4.	15 00	Irwin Mayfield	1 00
Eld J C Irwin, in full	25 00	Mrs P Mayfield	50
Dr. John Wright	5 00	Mrs Maddix	50
D M Standeford	27 00	Mrs King	2 00
A W Marthens	5 00	Cash	5 03
Mrs H M Fillmore	5 00	Wm Trout	1 00
Mrs Mary B Hammond	5 00	Mrs Page	1 00
L L Carpenter	100 00	Isaac Trout	1 00

Wm Morris	1 00	S Persons	2 35
J T Buchanan	1 00	John Rohrer	1 00
Robt Hix	1 00	D Albaugh	1 00
W B Mooklar	20 00	Jacob Keedy	1 00
Mrs Margaret Arnold	3 00	Mrs E Middlekauff	1 00
Middleton & Strowbridge	3 75	Dan'l N. Middlekauff	4 00
Mrs Maria Latham	10 00	H Nikirk	5 00
J Z Taylor	5 00	Mrs M Puffinger	1 00
Mrs G D Hockaday	5 00	Susan Sniveley	2 00
Wm Tait	4 00	Cash Collection	9 91
Jas Dalton	5 00	Susan Root	1 00
Henry Owen	1 00	Z King	1 00
Jas A Owens, jr	5 00	Joseph Ashly	10 00
Jas Asher	1 00	Mrs M Greer	2 00
N W Gould	1 00	A Lady (Philadelphia)	6 00
M W Mathews	1 00	Agnes Bigger	1 00
Jas Moody	1 00	Anna Smith	1 00
John Hernbeck	1 00	Miles Town	5 00
John A Brooks, jr	5 00	O. T. Noble	1 00
H W Davis	1 00	Eliza Shaw	1 00
H C Giltner	1 00	J C Silvis	1 00
M M Moody	1 00	Cath Silvis	1 00
R L Tinsley	2 00	Mrs S Birdsall	1 00
W H Wilkerson	1 00	Henry Caldwell	1 00
Jos Brinker	2 00	Mrs N Ritner	1 00
Mrs C Thomas	3 00	Mrs A C Maurer	1 00
L S Guthrie	1 00	T C Darrah	1 50
Dr R J M'Quiddy	2 00	Daniel Leathers	1 00
J W Williams	1 00	J Leathers, Jr	1 00
T Wilson	1 00	E Stevenson	2 00
Jas H Button	2 50	G W Elly	2 00
A Harding	1 00	Mrs E Kuhns	2 00
L W Chandler	1 00	W H Thomas	3 00
P M Yager	1 00	A W Thomas	1 00
Thos Yager	1 00	Z Gerald	1 00
J C Waldron	1 00	E C Hale	1 00
Mrs S A Henshaw	4 00	W S Marvin	1 00
P C S Barbour	15 00	T E Hinman	1 00
Sam'l Womac	2 00	A Leonard	1 00
Mrs Mgt Evans	2 00	R T Crowell	1 00
Alfred Hare	10 00	J L Jones	1 00
Christian Lilly	1 00	S W Gerald	1 00
D Gilman	1 00	A C Hale	1 00
Mrs J Hite	2 00	Dr M'Carty	5 00
W C Williams	5 00	Morris Craw	1 00
J A Dearborn	10 00	H K Graves	1 00
Mrs R Richardson	5 00	Wm Fowler	1 00
Mrs E Wilson	5 00	R P Hibbard	1 00
W L Williams	20 00	Dr A Benton	1 00
Wm Brothers	30 00	Levi Wells	2 00
Benj Whitmer	5 00	Jos Garrett	5 00
Mrs C Newcomer	1 00	O Wright	5 00
Mary M'Cauley	1 00	Geo Neasing	1 00
Mrs E Newcomer	1 00	J W Garrett	1 00
Alex Newcomer	1 00	W Hayden	1 00
D Witmer	1 00	R Ellis	1 00
Henry Landis	5 00	Miss C A Wright	1 00
M Newcomer	5 00	L Trowbridge	2 00
Wm Newcomer	1 00	Mrs J Dennison	1 00
Geo Funk	2 00	Mrs H J Cateley	1 00

Miss E W Gowen	1 00	M Hester	1 00
D Vail	4 00	Dr Wm Blachley	5 00
H A Chase	5 00	Isaiah Jones	5 00
Robt M'Briar	5 00	Miss Mary J Mills	2 00
J Parmley	10 00	Geo Pow	10 00
W C Brewer	5 00	John Senna	5 00
Dan'l Monroe	10 00	J B Milner	5 00
E Kitchen	10 00	A Lozer	1 00
G J Byrd	10 00	W Peters	1 00
J Harrison	1 00	A Bale	2 00
Mrs E Smith	1 00	Alex Pow	10 00
Jos Jackson	2 00	Jas Paul	5 00
F Duncan	1 00	Jas Pritchard	2 00
D C Stover	1 00	Joseph King	3 00
Bro Waddelton	3 00	Abel Lodge	5 00
Mrs Enever	2 00	B W Fritchard	2 00
W D Stewart	1 00	B Pritchard	4 00
A Hall	10 00	W R Smith	1 00
Isaiah Corneliu	5 00	Fannie Glazier	2 00
Geo D M'Grew	5 00	J H Jones	5 00
J W Tener	1 00	D D Robison	5 00
J N Shallenberger	3 00	D W Canfield	5 00
H W Oliver	5 00	Edward Bennet	5 00
Jas Macrum	10 00	Philander Green	5 00
Jas M'Millen	2 00	Jos Hilliard	6 00
Elizabeth Graham	1 00	W D Moore	13 00
J L Hunt	1 00	Willis Goodhue	25 00
Isaac Stewart	1 00	Eld John Smith	25 00
W K Pendleton	50 00	J M'Cannon, Jr	2 00
H Frank	1 00	J M Bromwell	5 00
Mrs N P Moore	1 00	G E Harris	50 00
Mrs M Peckenpaugh	2 00	Miss S C Harris	5 00
E M Price	1 00	Mary A Harris	5 00
Miss J Lockhart	1 00	John A Gano	25 00
H Harshfield	1 00	Mrs A L Logan	25 00
Dr H Gerold	1 00	Jas Dalton	2 66
Dr J P Robison	100 00	S G Boyd	2 00
Daniel Oliver	5 00	Miss Fannie Cannon	2 00
P E Harris	25 00	Dr O'Bannon	1 00
J S Mathes	1 00	Dr Wm Lindsay	5 00
J H Threldkeld	95	V O Pinckard	1 00
E M Sparks	1 00	Mrs A Meendel	8 00
Alex Campbell	93 00	Jas Leslie	5 00
H W Oliver	40 00	R M Bishop & Co	3 00
D P Henderson	50 00	J W Bishop	1 00
C D Hurlbutt	25 00	J F Mills	2 00
J Z Taylor	5 00	P S Clark	3 00
Dr E Williams	10 00	M J Dennis	1 00
C Davenport	5 00	H S Bosworth	1 00
John Blair	5 00	D S Burnet	4 00
Jas Magill	20 00	DeKalb Craig	50 00
A B Fenton	5 00	E W Knapp	5 00
Sam'l Mills	5 00	E & G H Hillman	6 00
J W Baldridge	1 00	J P Garvey	25 00
Wm Pinnock	5 00	Colin Campbell	100 00
Jas Morledge	1 00	Colin Campbell	1 00
John Cobb	1 00	Mrs Colin Campbell	1 00
R Louisa Gates	1 00	D Witmer	1 00
A H Way	1 00	Mrs E Landis	1 00
A B Greene	1 00	Mrs M Slosser	1 00

Mrs Cummins	1 00	C G Bartholomew	1 00
H Levan	2 00	O A Bartholomew	1 00
R M Bishop	150 00	Z P Hatton	1 00
John I Rogers	250 00	Dr S B Mills	1 00
Collected by J O Beardslee for House and Lot Jamaica	852 77	Mrs A M Briant	1 00
		Mrs Ann Herndon	1 00
Wm M Roe, Collections	27 50	Miss Ida Sloan	1 00
DeKalb Craig	2 62	A Pickard	1 00
John Crawford	5 00	W T Horner	1 00
D P Henderson	50 00	Solomon Tyler	11 00
S C Perrin	1 00	R C Blair	1 00
Jas Smith	5 00	M M'Kee	1 00
Amanda Farris	1 00	C D Hurlbutt	25 00
J H Henry	2 25	Wm Hanks	1 00
W J Swanger	1 00	Mrs A & Miss Mary Pool	3 00
H Houseworth	1 00	Mrs C Collins	1 00
D H Garey	1 00	Jared Lemar	5 00
J F Rowe	1 00	Mrs Howell	2 00
H Height	1 00	Mrs Richard Hawley	10 00
J C Miller	1 00	Wm B Swain	1 00
Wm Wilson	1 00	J W Hutchins	1 00
Mrs E Anderson	1 00	Smith Vaughter	1 00
Mrs A D Puett	1 00	Wm J Needles	10 00
C O Potter	2 00	Mary Needles	10 00
Wm Palmer	1 00	Cash	10 00
Mrs E Southmayd	1 00	M Howell	1 00
Geo Parks	1 00	Mary Rice	1 00
J Q A Oder	1 00	Sarah Owens	1 00
W J Houston	1 00	Mrs Mary A Bishop	3 00
Mrs Jane Rice	1 00	Sarah Lefferson	1 00
I N Porch	1 00	S Bentley	10 00
C H Gould	25 00	Capt Sebastian	5 00
John Rogers	42 00	Mrs Ellen Dickinson	1 00
Miss Ella Poor	1 00	O A Burgess	15 00
A P Miller	1 00	J M Telford	1 00
M Mills	1 00	Mary A Telford	1 00
Catherine Kitts	1 00	J I Palmer	25 00
Sarah Seaton	1 00	Mrs J J Palmer	25 00
Harriet Sweeny	1 00	Wm L Dushane	6 00
Mattie Sweeny	1 00	B Franklin	1 00
Jas Pucker	1 00	Master Chas Knight	1 00
H W Davis	1 00	Wm T Aydelotte	1 00
W W Thorn	1 00	Mary Aydelotte	1 00
Jos A Sweney	1 00	Wm M Tandy	1 00
M Ashford	1 00	Mrs Rice	1 00
J W Herndon	1 00	Isaac Errett	100 00
John Bryan	1 00	J Miller, proc'ds of Lots in Eureka	5 00

CONTRIBUTIONS BY AUXILIARY SOCIETIES.

Christian Sunday School, Dayton, O		85 00
Christian Church at Madison, Ind		7 05
"	Smithfield, Pa	5 28
"	Fulton, O	2 00
"	Bethany, Va	18 84
"	Zionsville, Ind	8 00
"	Carthage, O	4 05
"	" "	10 00
"	Philadelphia, Pa	41 00

Christian Church at	New London, Pa.	5 50
"	Lock Haven, Pa.	3 00
"	Howard, Pa.	92
"	Beech Creek, Pa.	4 00
"	Canton, Pa.	4 64
"	Alba, Pa.	6 57
"	East Smithfield, Pa.	5 93
"	Throopsville, N. Y.	3 05
"	Cato, N. Y.	2 83
"	Danbury, Conn.	25 00
"	New York	24 68
"	Alleghany, Pa.	5 76
"	Wellsburg, Va.	11 38
"	Wooster, O.	15 63
"	Brooklyn, N. Y.	10 00
"	Shelby, O.	15 00
"	Indianapolis, Ind.	9 19
"	Dover, Ky.	2 90
"	Minerva, Ky.	10 25
"	Germantown, Ky.	10 25
"	Beasley Creek, Ky.	47 00
"	Lawrence Creek, Ky.	9 00
"	Washington, Ky.	7 25
"	Maysliek, Ky.	10 70
"	Elizaville, Ky.	75
"	Mill Creek, Ky.	6 30
"	Peoria, Ill.	3 00
"	Eureka, Ill.	15 00
Christian Sunday School, 117th Street, New York		55 50
Wayne and Holmes Co., O. Missionary Society		86 00
Contribution of Hanover, O., Meeting		23 00
Trumbell County, Ohio, Annual Meeting		83 55
Bedford " " " "		48 48
Collection at Ghent, Summit Co., O.		37 74
Collection at East Creek, Huron Co., O.		24 47

RECAPITULATION.

Funds in Treasury from last year	$1283 55
Total of Receipts for this fiscal year	6773 09
Total	$8056 64

EXPENDITURES.

Paid for Home Missions (including salary of Corresponding Secretary		2432 73
Jamaica Mission—		
Paid on J. O. Beardslee's Salary	$1010 50	
Paid on House and Lot, Kingston	852 77	
Special Donations for Jamaica	160 00	
		2023 27
Paid on House and Lot at Leavenworth, Kansas		1000 00
" for Book keeping for 3 years		350 00
" for Postage, Stationery, Exchange, Loss on Uncurrent Money, Expressage		90 37
Paid cost of Publishing Proceedings of Convention of last year		110 68
Refunded Dr. Chinn of Kentucky		5 00
Traveling Expenses of Corresponding Secretary		176 20
On Salary of Dr. Barclay, Jerusalem Mission		650 00
Balance in Treasury		1218 39
		$8056 64

CINCINNATI, Oct. 23, 1862. H. S. BOSWORTH, *Rec. Sec.*

THE PRESIDENT'S ADDRESS.

MISSIONS AND MISSIONARIES.

Missions and missionaries are essential elements of the Divine economy of the universe. The whole movements and affairs of the universe of universes are conducted by hosts of agents and agencies of every rank and order, from the veriest insects of earth, and air, and sea, up to the ancient mastodon, the rhinoceros, the lion, the leopard, and the tiger; and above all animated nature, he makes the winds, the tornadoes, the lightnings of heaven, the volcanic eruptions, and even the quakes of mother earth are among the ministrations of our Heavenly Father.

Why, then, should it not be expected that, if possible, he would institute a missionary remedial institution, for the redemption and recuperation of man? This, indeed, would be in good keeping with his whole operations as Lord of the universe, and as the Father of man, created in his own image and likeness, and constituted by him the lord proprietor of creation. If man were lost, wholly lost and ruined forever, the earth and all its tenantries would become wholly valueless to their Creator.

In his all-sufficient wisdom, power and goodness, he, therefore, gave intimation to our father Adam that he would institute a remedial system; that he would institute an enmity between the serpent and the woman, and between their offspring; that her seed should "bruise the serpent's head;" in doing which he would only "bruise his own heel."

These are voluminous facts, pregnant with the destiny of all humanity—not only on earth and in time, but commensurate with the universe throughout the ceaseless ages of an everlasting future.

This glorious intimation, this splendid amnesty, this soul-reviving act of mercy, was virtually a veiled gospel and a most exhilarating response to every inquiry that imagination could suggest or propound to the apprehension of man.

The bruising of his own heel was indeed a small asset against the bruising of the serpent's head. The head of every animated creature, from the mammoth or behomoth down to the veriest animated atom of dust, is the *punctum saliens* of every motion or movement of its corporation, or any constituent member or element of its being.

Man, in his trinity of body, soul and spirit, has no type of himself in any animated being in air, or earth, or sea. His one-prototype known to man is his Father God; as declared byMysos;

the prince of prophets and of priests. In the Divine nature there are three distinct personalities, in essence or in nature equally Divine; but personally distinct as are the names Father, Son, and Holy Spirit. These are not official names. They are *personal* names—God the Father, God the Son, and God the Holy Spirit. These are three positive impersonations of absolute Divinity.

In the whole constitution and economy of the entire creation, these three Divine personalities co-operate in supreme reference to one ineffably sublime and transcendently glorious consummation; which I need not argue, but simply state or declare to be *the redemption*, *the beatification*, and *the glorification* of man in and through the second Adam.

This is the true center of spiritual gravity in the spiritual universe. The superlative attraction in and of a spiritual universe is found in four cardinal letters, constituting the sole beatifying principle. Need I name it? You respond, no: it is the word LOVE. GOD IS LOVE; hence, *love is God.* "He that dwelleth in Love dwelleth in God, and God in him." So declares the Holy Spirit by the loving and most beloved Apostle John.

Love is, therefore, the all-permeating principle of the law and the gospel. It is the Alpha and the Omega; the beginning and the end; the first and the last of every Divine institution.

"Follow after love" is, therefore, not a quaint saying, or a proverbial oracle, but a Divine statute; not a common law or precept, but the fundamental, organic law of all true holiness, and of all real happiness. It would be utterly impossible to create or institute a happy society on any other basis than a true, evangelic, fraternal love. Hence, the disciple that Jesus most emphatically loved was the most loving and beloved man in the generation in which he lived. He writes a gospel pregnant with love. He writes three formal epistles, and seven others in the apocalypse—ten epistles in all. He was, because so loved by the Lord Jesus Christ, favored with a special revelation of the entire future of the gospel age. His gospel and his ten epistles, with the apocalyptic visions of the whole destiny of the church and of the world, are everlasting monuments of his love to the Lord Jesus Christ, and of the love which the Lord Jesus Christ entertained and cherished for him.

Again, we may affirm that philanthropy is the body, soul and spirit of the whole evangelic dispensation.

Philadelphia, in its true import, is the capitol of the entire kingdom over which the King of Glory reigns supreme. But this name has been appropriated by a certain class of modern religionists, occasionally called Quakers—rather, "*Friends.*"

Friends or confidants are not necessarily brethren. "Better," indeed sometimes, "is a friend at hand than a brother afar off." This is, however, a convenience, and only a convenience. There is, indeed, in friendship a certain degree of selfishness. Hence, friend-

ship, mere friendship, is, more or less, impregnated with an element of selfishness. But true and real brotherly love, emanating from a joint relationship to the Lord Jesus Christ, rises higher than any friendship among mankind, growing out of temporal relationships, interests or honors, whose foundation or motive power is in this present sinful and selfish world. "Better is a neighbor that is near than a brother that is afar off," is an oracle of Solomon, the wisest of men in political maxims.

Both Paul and Peter use the word *philadelphia;* the former three times, the latter thrice. Luke and Paul use the word *philanthropy*, applied both to God and man. The latter embraces as its object the whole world in ruins; the former embraces only the Christian fraternity. Such is and ought to be their currency with us. We should love the Christian brotherhood with a true and real brotherly affection, and at the same time, with all benevolence and humanity, endeavor, in word and deed, to reconcile to God those who are aliens to the reign and kingdom of the Lord Jesus Christ: thus we become joint laborers with him who ransomed us from eternal ruin.

The word *gospel* has become, in our day, a very common word. And "*to preach the gospel*" is almost as common. Every ecclesiastic missionary is sent out to preach the gospel.

When we interrogate some of these preachers as to the gospel, and as to the preaching of the gospel, we frequently receive a very unsatisfactory response. We are told it is sometimes called "the gospel of God;" sometimes "the gospel of Christ;" sometimes "the gospel of salvation;" sometimes "the gospel of the grace of God."

We again ask them, what is the meaning of the word *gospel?* They are, or seem to be, perplexed; they recover and say, Webster defines it by the Saxon word *godspell*, or a *good spell;* adding that it is called "the gospel of God," "the gospel of Christ," and "the gospel of salvation."

Its second meaning with some is, "a history, or a narrative of the birth, life, actions, death, resurrection, ascension and doctrines of Jesus Christ;" leaving out his coronation as Lord of the universe, and all its tenantries, and his being constituted the ultimate or final Judge of angels, men and demons.

They rarely state or notice the preamble to the commission, which the Lord Jesus gave to his apostles immediately before his ascension into heaven, in these words: "All authority in heaven and on earth is given to me; go ye, therefore, and disciple (or make disciples of) all the nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen."

The Evangelist Mark abbreviates the commission. His statement

is: "Go into all the world and proclaim the glad tidings to every creature. He that believes and is immersed shall be saved, but he that believes not shall be condemned." Bernard's version. Boothroyd's version of it is: "Go ye into all the world and preach the glad tidings to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned."

Gospel, or God's spell, is not a satisfactory representation of the original word *euaggelion*. *Good news*, or a joyful message, much more satisfactorily represents, in our language, the proper meaning of the original text. The good news, the glad tidings of great joy to a guilty, alienated, rebel world, only approaches to the sublimity of the riches of the glories of the gospel of the grace of God, in the culmination of glory, honor, immortality and everlasting blessedness in the Divine presence, where there are a perfect fullness of joy and pleasures ineffably sublime, broad as the universe, and lasting as the throne of God. Beyond these there is no aspiration conceivable on the part of man or angel, of cherub or of seraph.

God, it is said, will give grace, and he will give glory, forever and ever, to each and every one who overcomes the flesh, the world and Satan—who fights the good fight of faith, and lays hold of the hope of eternal life, with all its concomitants of glory, honor, immortality and unfading blessedness.

Now, then, let us, individually, with Paul say, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord:" though we can not say with Paul that we, for Christ's sake, have "suffered the loss of all things," yet we may say, that we count all thing but dregs that we may win Christ and be found in him.

"*To win, or gain Christ*" is one of the most bold relief conceptions in the area of human imaginations. *Kerdainoo*, the word here employed is found in the Christian Scriptures *sixteen* times. It was used seven times by our Lord himself, as reported by Matthew, Mark and Luke, and in our common version always translated by our word *gain*. Paul, also, employs it seven times.

To win Christ (as found in Philippians, iii, 8), is not in good taste; it is not a question of *winning*, as in *running* a race: *gaining* is, as we conceive, more apropos or consistent, as it seems to be presented as a question of loss or gain. *What profit to any man should he gain the whole world, and lose his life or own soul?* Would not the most grand jury that ever sat on a case of life and death unanimously respond: nothing, nothing, nothing! or worse than nothing; thousands of times worse than nothing.

Stop, poor sinner stop, no farther go:
Before you is a gulf of endless woe!

The missionary, the evangelic missionary, clothed with the Christian armor has—

"His loins girt about with truth;
Having on the breastplate of righteousness;
His feet ready shod with the gospel of peace:
Above all taking the shield of faith,
With which he shall be able to quench
All the fiery darts of the wicked one.
Taking also the helmet of salvation,
The sword of the Spirit—the Word of God:
Praying always, with all prayer
And supplication with his spirit:
Watching thereto with all perseverance,
And making supplication for all the saints."

Such is the spiritual armor of the truly evangelic missionary. He is not "the reverend," "the right reverend," "the most reverend," nor the very reverend gentleman, with his written sermon in his pocket, his silken gloves on right and left hand. He can not say with Paul, "these hands have ministered to my necessities and to those who were with me." "I know both how to be abased, and I know how to abound; everywhere, and in all things I am instructed, both to be full and to be hungry, both to abound and to suffer want. I can do all things through Christ who strengtheneth me. Notwithstanding, you have done well that you jointly contributed to relieve my affliction."

"Now, you Philippians, know also, that in the beginning of the gospel, when I left from Macedonia, no church had intercourse with me, as concerning giving and receiving, but you only: for even in Thessalonica you sent once and again to my necessity. Not that I desire a gift; but I desire fruit that may abound to your account: I am now full, having received of Epaphroditus the things which were sent from you—an odor of a sweet smell, an acceptable sacrifice, well-pleasing to God."

"The Lord loves a liberal soul;" and he blesses such. "The soul of the liberal shall be made fat, and he that watereth shall himself also be watered." The evangelical Isaiah also says: "The liberal man devises liberal things, and by liberal things shall he be established;" Chap. xxxii, 8. Solomon has said: "He that has a bountiful eye shall be blessed:" Pr. xxii, 9. But Paul has given us another and a stronger argument. It is this: "*He who sows bountifully, shall reap bountifully:*" 2d Cor. ix, 6.

From all these references is it not evident that the spirit of missions and commissions is all permeating the whole area of the entire creation of God? Is it not written that he makes *the winds his angels*, and *a flame of fire his minister?* But this, it may be said, is only a figure, or a form of speech. But it is a true figure, and a constituent, or a constitutional element and principle of the whole creation. Is there a wandering atom of this universe, unrequisite, supernumerary, a mere cumberer of space, wholly useless?

Reason nor revelation recognizes any such atom. It is the vagary of an untutored imagination, or of an unreflecting mind. The solar universe has not gained nor lost one atom in five thousand eight hundred and sixty-six years. Nor will it gain or lose one atom till the final judgment.

The truly missionary spirit is, indeed, a truly enlightened Christian spirit. *Love is the queen of all the graces. It is of God; for God is love.*

A missionary spirit is, therefore, one of the best developments of an evangelical faith; philanthropy being its first ripe fruit.

And is not philanthropy the queen of all the social virtues, or graces of the kingdom of the Lord Messiah? And is it not the acknowledged patroness of the true missionary spirit, which equally grasps in its embrace the frozen Icelander and the sun-burnt Moor?

Christian love or affection, is, however, more than philanthropy. Philanthropy is simply the love of man as man. It makes no difference between the white man, the red man, or the black man. The Christian is, necessarily, more than a philanthropist; his benevolence is as broad as humanity; but his Christian love and affection embrace only the Christian—the legitimate citizen of the kingdom of heaven. The first Adam and the second Adam may be regarded as philanthropists. The latter, however, incomparably superior to the former.

Adam the first, lived only for his own family of fleshly descendants. He died for his own sins and not for their sins. But the second Adam died not for his own sins but for the sins of others, even for his enemies. The first Adam bankrupted and ruined forever, as far as he could, all his posterity. The second Adam interposed and voluntarily gave himself up into the hands of murderers, as a sin-offering, to expiate forever their sins against his father, against himself, and against one another. Was ever love like this!

He was, indeed, the Prince of missionaries as well as the Prince of peace. He made the longest journey to reach his missionary field ever made by any missionary, or that ever can be made while the present universe continues. He descended from the heaven of heavens to a small city in Judea called Bethlehem; renowned, indeed, for its antiquity, and for many cherished associations. There Rachel was buried, having died on her journey to Bethlehem. Her monumental pillar was erected one thousand seven hundred and thirty-two years before the Christian era. Herod commemorated Messiah's birth by sacrificing all the children in Bethlehem and vicinity, under two years old.

At majority this great missionary, shortly after his baptism, commenced his ministrations. He had, indeed, to be baptized and divinely attested by the sign manual of the Holy Spirit's descent upon him, before he commenced his operations.

These are suggestive facts, indicative of the origin, intent, purport and importance of the missionary cause.

The evangelist must of necessity be tantamount to the missionary.

They are, indeed, virtually two names for the same office and work. They are messengers of the churches of the Lord Messiah, whose message is the gospel of the grace of God. We do not say the sovereign grace of God, because all grace is sovereign. The evangelic missionary simply proclaims the grace, the mercy, or the love of God to man; and initiates every one that believes and receives it into the now existing kingdom of the Lord Jesus Christ.

He may, indeed he must sometimes organize churches and do each and every work enjoined by Paul to Timothy and Titus in his letters to them. These epistles are, or ought to be, the pocket manual of every missionary and evangelist worthy of the office.

It is a good work. It is a great work. It is a most solemn and glorious work. An evangelist of the true and genuine type is not very common. They are, and ought to be in high esteem when they prove themselves worthy of the office. They are number third in the original Christian catalogue. When the Lord Jesus was inaugurated, glorified and enthroned, he gave five most prominent gifts or officers to his church—not to *a single congregation*, but to the kingdom over which he was crowned Lord and Christ or the christed, rather the *anointed Lord* of God's own special kingdom of ransomed humanity. Paul has declared it in the following words:—"When he ascended on high he led captive captivity, and gave (not only grace, but) gifts to men; yea, official gifts. He gave some apostles; he gave some prophets; some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all attain to the unity of the faith, and of the knowledge of the Son of God, to perfect manhood, to the complete stature of the fullness of Christ; that we be no longer children, tossed to and fro, and carried about with every wind of doctrine, by the hand of men, by their craftiness in the wiles of deception; but speaking the truth in love, may grow up in all things into him who is the head, even Christ; from whom the whole body fitly joined together and compacted by all the joints of supply, by the operation of every part, according to its measure, maketh increase of the body to the edifying of itself in love." Ephes. iv, 8–16.

This is a Divine platform which can never be superseded by all the wisdom or science of the world. Until it be practically acknowledged and acted upon by the so-called Christian church, there can be no real triumph of Christianity in our country, or in the nominal Christian world. It is vain to suppose that the sects of Christendom can, *as sects*, ever become cordially united and co-operative in the one Lord, the one faith, the one baptism, the one body, the

one spirit, the one hope, the one God and Father of all. Here we have *seven arguments* or reasons, for the union, communion and co-operation of all the friends of God and real friends of mankind.

How many ecclesiastic bodies have we at this hour in Protestant Christendom who will have no communion with one another! The denominations called Protestants, are in perpetual hostilities, envies and jealousies with one another. They have, indeed, a fantastic communion, for which they can not give one sound and relevant argument or reason.

They are the creatures of a superlative fantasm. They have limited communion to one ordinance, which they call "the Sacrament of the Lord's Supper." They will, in their family worship, invite or call upon all their household, children and servants, to meet together around what they call "the family altar." In this family meeting they read the Holy Scriptures; sing psalms, hymns and spiritual songs; and will all kneel down and pray to the one God and Father of all through the one Lord and Saviour Jesus Christ. And when the adults go to meeting, with or without a singing choir, they will all unite in the church singing and praying with body, soul and spirit, in gestures and attitudes indicative of a union and communion, while, in fact and in reality, it is but a genteel respect to the sealed members of the church. Is this formality not a solemn mockery? I put this question to every one habitually conforming to these formalities, who regards these customs as decent and formal accommodations, or courteous deportments and respects to the manners and customs of the assembled nominal or real worshipers.

No apostle, prophet or evangelist in primitive times associated any act of social worship with their promulgations of the gospel of the grace of God to those who had not confessed their faith in it. To those who had embraced the gospel they did. No one can pray or sing praises to a God whom he has never acknowledged or in whom he has no faith. *Hence faith is essential to any valid approach to God.* Has not Paul apostolically affirmed, that "without faith it is impossible to please God?" Has he not fully and perspicuously declared, that "he who comes to God," or approaches God, "must believe that he exists!" and also believe "that he is a rewarder of those who diligently seek him!" Heb. xi, 6.

Among our cotemporaries it is not uncommon to invite to, and to debar from, the Lord's table. They very generally give an invitation to one class and debar another class or classes from it. This is a formula unprecedented in the apostolic Scriptures.

A proper, that is a *scriptural* understanding of the office, the work and the duty of an evangelical, or a Christian missionary (for, indeed, they are substantially one and the same), is all essential. The missionary and the evangelist are, indeed, in our currency identical. They, it is true, may be domestic or foreign, so far as

the missionary field is concerned; but the work is the same, whether it be performed in Europe or in America, in Palestine or in Egypt.

Neither of them can create himself. A single church, or a community of churches, may, indeed, with all evangelic authority, elect or select and send out one or more missionaries; and they have the right, the duty and the honor of sustaining them in the field of labor to which they may have sent them. And, indeed, in some circumstances, a single church may send out and sustain her missionary or missionaries in any field calling for such labor, not already appropriated by any other missions or missionaries.

The church in Thessalonica immortalized herself in her missionary work and character. "For," says Paul to them, "from you sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith toward God is spread abroad, so that we need not to speak anything concerning it:" 1st Thess. i, 8. A true missionary spirit is the noblest spirit possessed or exhibited by any Christian community.

There is, indeed, in many communities, a very imperfect conception of the true and proper work of an evangelic missionary; or in other words, of an evangelist, or an *angel* of a church.

We read of no less than seven *angels** of seven churches; in other words, of seven *messengers* from seven churches existing in Asia. To each of these seven churches the beloved John, as the *amanuensis* of the Lord Jesus, wrote a special letter.

Each and every one of these seven letters commences with these soul-stirring words: "*I know your works.*" And this is followed in every case by such a declaration of their works as to silence every tongue.

The description of this glorious impersonation of all Divinity and of all humanity in one personality, is most impressively pictured to our conceptions in the apocalyptic pictures and symbolic portraits of the beloved John. We can only allude to one passage. "I saw heaven opened," said he, "and beheld a white horse; and

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* The word *angel*, or in the original *angelos*, is found one hundred and ninety times in the Christian Scriptures, translated, common version, by the words *angel*, and *messenger*. Winds, lightnings and men, are, in the Christian Scriptures, called angels. A messenger of any kind may, in Greek, be called an *angel*. The seven *angels*—or rather the seven *messengers*—are most rationally interpreted not as special officers in these churches, but as persons officially sent out by these churches, bearing messages from one to another, according to any crisis or emergency which might occur. By the messengers of these churches who visited John, he was commanded to write to those churches whose messengers, or angels they were, the letter addressed to each of them. It should then have been translated "*by the messenger*" of each church: write to each church the message dictated for it. We can not subscribe to the fanciful interpretations of Dr. Prideaux and others, who assume that these angels were the seven ministers of the seven churches, and that these letters were addressed to them.

he that sat upon him was called Faithful and True, and in righteousnes he judges and makes war. His eyes as a flame of fire, on his head many crowns, clothed with a mantle dipped in blood, and his name is called The Word of God. The armies of heaven followed him, on white horses, clothed in fine linen, white and pure. Out of his mouth issued a sharp sword, with it he smites the nations, and rules them with a rod of iron. On his vesture and on his thigh a name is written, King of kings and Lord of lords."

This ineffably glorious person was himself a missionary in the fullest and the loftiest conception of that office. He was, indeed, the climax of all missionaries. His embassy was above all comparison, paramount to any other embassy known in heaven or on earth.

Perfectly human and divine; all conceivable glories in the entire universe of universe culminating in him, and radiating from him in full developed beauty, honor and glory.

Solomon, the most splendid impersonation of human wisdom, riches, honor and glory, in his "song of songs," beautifully and poetically apostrophizes to him as the "chief of myriads," of many ten thousands, exclaiming "he is altogether lovely; this is my beloved, and this is my friend, O you daughters of Jerusalem."

This was not the beauty of apparel, the beauty of person, the dazzling slendor of official honor, but the spiritual beauty, suavity, dignity, glory, condescension of loving kindness and tender mercy.

To see, to contemplete him standing before Pontius Pilate, the ephemeral representative of Tiberius Cæsar; what a humilation!

Was there every witnessed such a contrast in the whole drama of earth and time! Never was, never can there be, such a contrast. Why, indeed, we exclaim, might not the sun withhold its light, the earth tremble, and the whole material universe be shrouded in the most dismal darkness.

Such a scene the hosts of heaven never before witnessed, and never will again until he comes to judge the whole family of man and all the angels that kept not their first estate. May we not then strongly affirm that the *motive* power of the gospel is, indeed, paramount to any other motive power ever recognized or realized by mortal man?

To cultivate and exhibit *a missionary spirit* is, from all our premises, the superlative, if not the paramount duty of every man and woman in the present kingdom of the Lord Jesus himself, the christed missionary of Jehovah Elohim.

The missionary field is, indeed, as board and as long as the terraqueous globe. *Every unconverted human being on this earth, capable of understanding and believing the gospel, is found in the missionary field.* Hence the Lord himself commanded his prime missionaries to traverse the whole world, and to preach the gospel to the whole human race.

Shall we not, then, my Christian brethren, not only more and more cultivate, but more and more exhibit that generous, magnanimous Christian philanthropy which the gospel inspires; which the Lord Jesus himself exhibited when, in infinite compassion, he gave himself a ransom for us; which all the hosts of heaven could not have achieved by the sacrifice of all their personal and social dignity, honor and glory? Thanks be to God for his unspeakable gift.

Blow you the trumpet, blow
The gladly solemn sound!
Let all the nations know
To earth's remotest bound:
The year of Jubilee is come;
Return, you ransomed sinners, home.

Extol the Lamb of God,
The sin-atoning Lamb;
Redemption by his blood
Through all the world proclaim;
The year of Jubilee has come;
Return, you ransomed sinners, home.

THE GOOD WHICH PERSONS MAY DO AFTER THEY DIE.

Doing good is a Christian's daily business. Men and women, they may be, but Christians they can not be, unless they are good doers. Well-doing is the real creed of a good man. He is a laborer. His first question upon hearing the gospel to profit was, "What shall I do?" His daily prayer is, "let thy will be done on earth as it is done in heaven;" and his highest and final hope this side of Heaven, is to hear his judge say, "well done good and faithful servant."

But in well-doing there is system; or else, even that best kind of doing will not be well done. There must be good thinking—a right laying out of good works; and after this head work, there comes loving in deed or working, loving with our kind words and wise words, and our amiable tempers and our means, which *means* money. We must do helpingly, and by money, aid others to do, where and when, and as we can not do ourselves. After a life of labor, some persons can still work, like Abel yet speaks, by example, and by making their money work, when they have ceased to work with it. The dying workman may leave his chest of tools for other workmen. Sometimes these tools are left for children to play with and cut themselves Better leave them to do work, good work, and not mischief. After you have done with your money, leave some to the Missionary Society; and that this good work may be

well done, I place on record this form of bequest, which may be inserted in any will, and the blanks filled up.

FORM OF A BEQUEST.

I bequeath to my Executors the sum of Dollars in trust, to pay over the same in ninety days after my decease to the person who, when the same is payable, shall act as Corresponding Secretary of the Society called the AMERICAN CHRISTIAN MISSIONARY SOCIETY, formed in the city of Cincinnati in the year one thousand eight hundred and forty-nine, to be applied to the charitable uses and purposes of said Society, and under its directions.

But a life of idleness and indifference to the great world perishing around, can not be sanctified by such a provision in a will. Be your own executor while you live, and you will know better how to appoint one to act for you after you die. Hear one who gave a long life for the cause, 2 Cor. ix, 6—12:

"But this *I say*, He which soweth sparingly shall reap sparingly; and he which soweth bountifully shall reap bountifully. Every man according as he purposeth in his heart, *so let him give;* not grudgingly, or of necessity: for God loveth a cheerful giver. And God *is* able to make all grace abound toward you; that ye, always having all-sufficiency in all *things*, may abound to every good work: as it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. Now he that ministereth seed to the sower, both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness; being enriched in everything to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God."

This word of Jesus, "It is more blessed to give than to receive," should sound in our ears like the strains of an Eolian harp amid the perplexities and storms of life. Lay out before your minds the wide, wide world, in ignorance and sin, because without the gospel, which you have, and which you, by co-operating with others, can send by the hand of willing and loving and able missionaries, many of whom are anxious to go.

D. S. BURNET, *Corresponding Secretary.*

STATE OF PROTESTANT FOREIGN MISSIONS.

To fill a space in this report, I have collected the following statistics, which, though partial, will serve to show to those not familiar with the present operations of many Foreign Missionary Societies, what they are doing in the dominions of the False Prophet and in Heathendom. D. S. BURNET, *Cor. Sec'y.*

Turkey.

The missionaries speak encouragingly of the progress of evangelical Christianity at Smyrna, Magnesia, Adrianople, and other places in the empire. At Adrianople, Mr. Crane has been compelled to enlarge his chapel. This the proprietor of the house in which it is, cheerfully undertook to effect, superintending every change and repair himself with care and pleasure. At Constantinople, Mr. Herrick baptized a Turk, Mustapha Effendi, from Marash, on the first day of June. There is manifestly a growing spirit of inquiry among the Mohammedans.

There are now two hundred and seventy-five members of the church at Marash in Central Turkey, thirty-four having been added within a few months.

Mr. White thinks that the time has come when there should be two or more churches for the people of Marash, which has a large and widely-scattered population. There are seven Protestant day schools in *Marash*, with 350 children. The Sunday-school has 500 adults and 200 children. Schools in several neighboring places, such as Oorfa, Severek, and Aiama, are flourishing.

The good work of the Lord advances at Aintab, also in Central Turkey. Not long since fifty-two persons were received as members of the church at one time. The high-school and other schools are in a very hopeful condition.

Syria.

The American Missionaries in Syria write encouragingly in some respects. The native Protestant Church at Beirut, has formed a Missionary Society, which promises well. There has been persecution again at Hums, at Ain Zehalty, and Damascus.

Nestoria.

This Mission continues to prosper. Mr. Cochran has fifteen young men in his class in theology. There are other young men of whom he has good hope that they will one day preach Christ. The numerous schools in the villages, as well as those in Oroomiah, are well attended.

China.

Dr. Culbertson, of the Presbyterian Foreign Board, has just completed a new translation of the Bible into the Chinese language. In this blessed work the late lamented Dr. Bridgeman, of the American Board, took great interest and an active part.

It is delightful to note the success which attends the missions in China of the several religious bodies—especially the London, Wesleyan, and Presbyterian Missionary Societies in Europe, and the American Board, the Assembly's Board, the Baptist Board, the Episcopal Board, the Methodist Board, in America. Almost without exception, the missionaries

of all these Missionary organizations report every month more or less progress. Every year we are becoming better acquainted with that wonderful country, and its wonderful people, their moral and religious opinions, their social customs, etc. In the "WESLEYAN MISSIONARY NOTICES," for August, there is a most interesting letter from Mr. Cox, an excellent missionary of the English Wesleyan Missionary Society, containing much information respecting the "peculiar traits of the Chinese," "the disciples of Confucius," "the Mohammedans in China," and several other topics. Mr. C. has visited the interior of China. He estimates the population of the Valley of the river Yang-tse at one hundred and seventy-five millions. Mr. C. desires to have eight Wesleyan Missionaries stationed in that great valley, making the large commercial city of Han-kow as the center of the movement.

Japan.

The missionaries are busy learning the language of the people—preaching as they have opportunity to the foreigners residing in the ports where they are located.

Siam.

The missionaries of the Foreign Board of the Presbyterian Church, are much encouraged in their work, although they have not yet been permitted to see large fruits of their labors.

India.

From all parts of India the missionary intelligence is encouraging. The "CHURCH MISSIONARY RECORD" for July, gives a multitude of details of the work of God in Southern India in connection with the Society. In no part of the Peninsula has there been more success in the missionary work than in Travancore and other provinces in the far South. In the "MISSIONARY RECORDER" for the month of August, there is a full account of the ARCOT Mission of that body in Southern India, with a map of the country. This Mission has been greatly blest, and now embraces six stations—Arcot, Arnee, Chittoor, Coonoor: Palamanair, and Vellore. Each of these six stations has a missionary at its head. The entire number of communicants in the Mission is 232.

We must here close, without speaking of the good work in Southern and South Eastern, Western and Northern Africa (Egypt especially), the Islands in the Pacific, Australia, New Zealand, North America, West Indies—from all of which countries the recent Missionary intelligence has features of interest.